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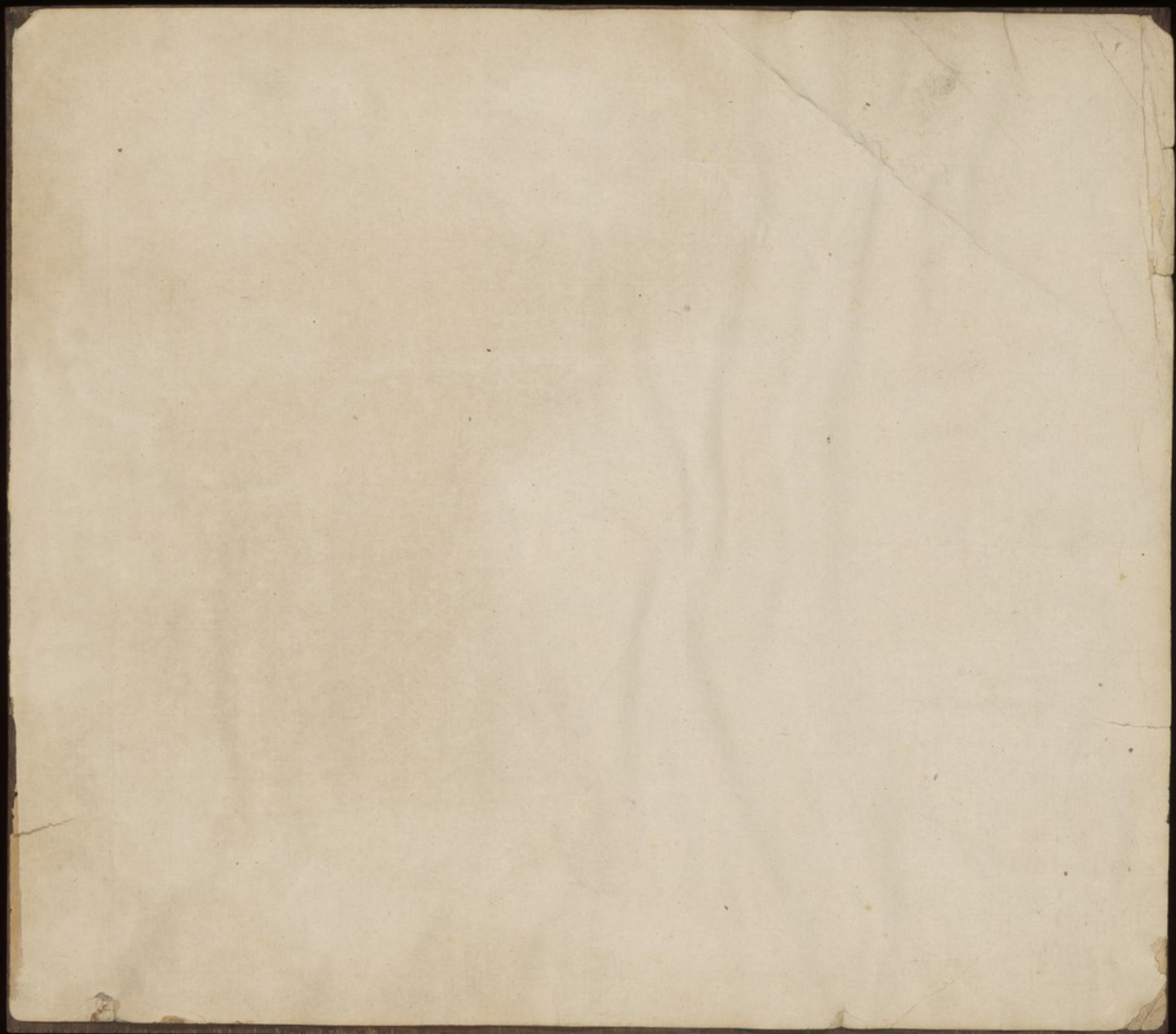
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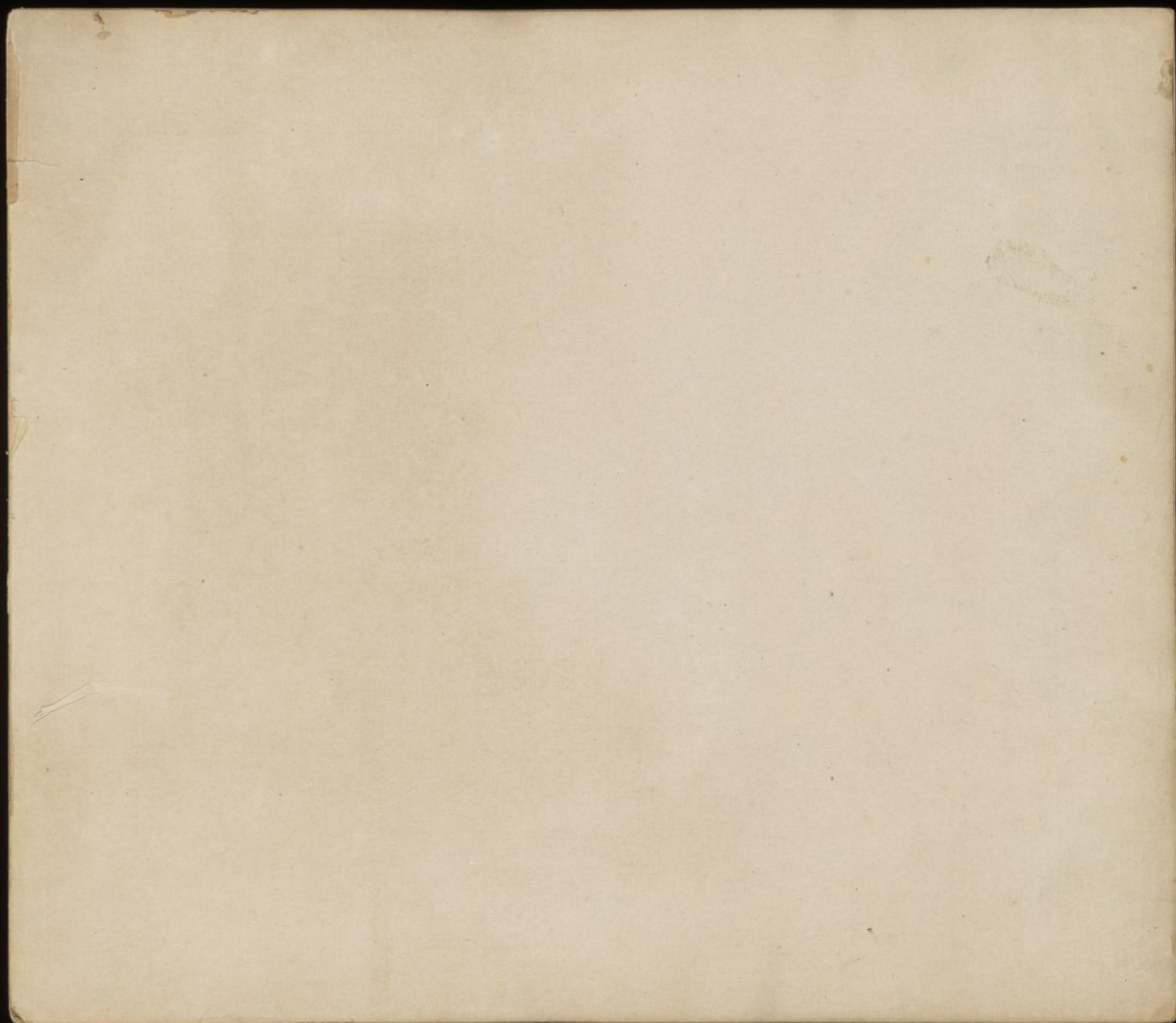
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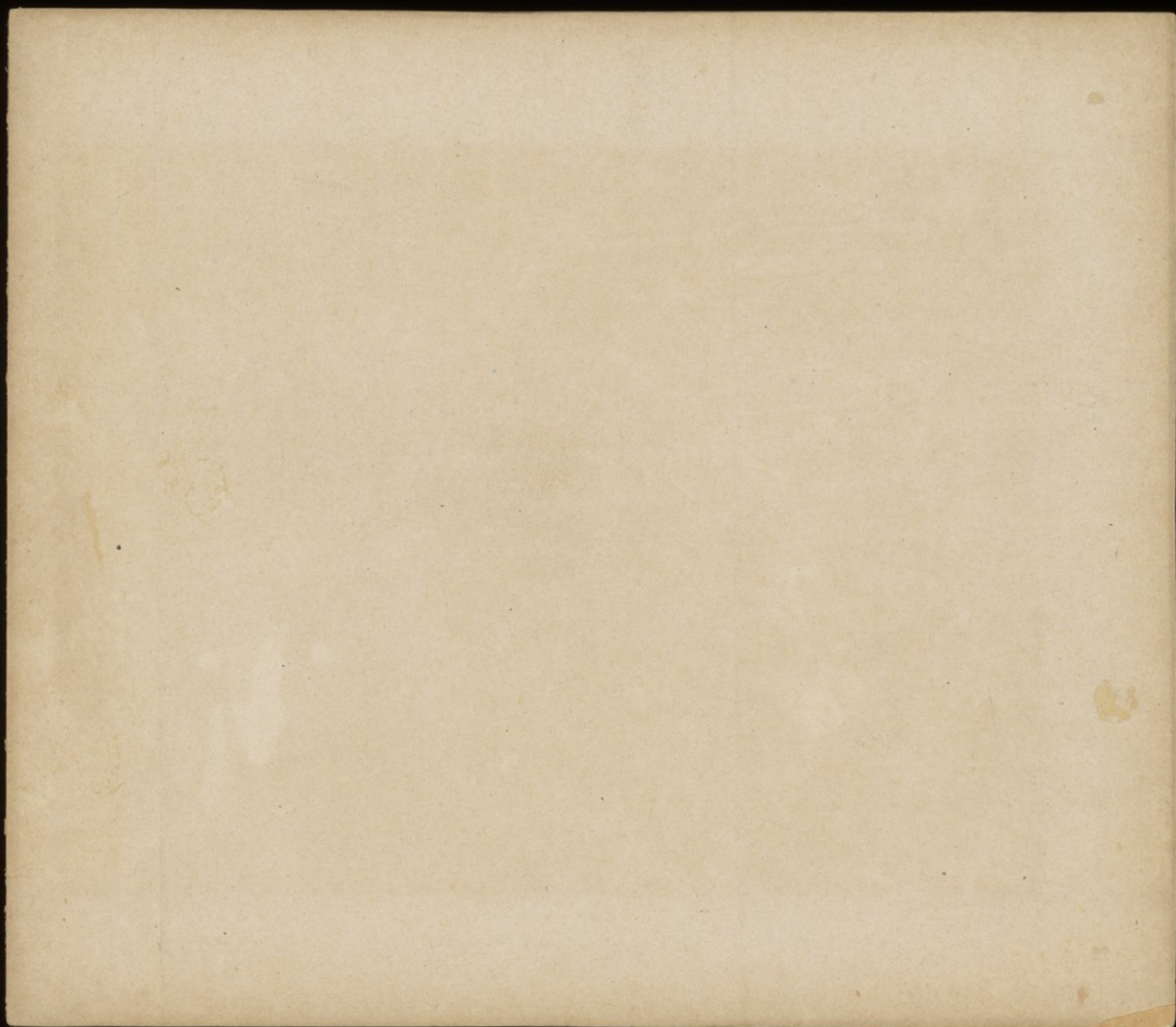
曾竹龍家在安順
 府服色白頭戴細
 布方巾髮紫一尾
 名曰髮尾長尺餘
 垂後用猪油抹髮
 最臭如親友喜慶
 負酒亭羊為賀携
 帶新衣數套自誇
 其富人死殮而焚
 之葬其枯骨七月
 七日祭掃祖塋



平伐苗在
貴定新添
管男子披
草衣着短
裙女子穿
桐裙長簪
綰髻婚姻
榮享屠狗







楊保苗在蓮
義龍泉二縣
皆用媒妁娶
祭有挽恩哀
悼之情但性
狡獪善用藥
弩凡差役拘
訊抗拒不出
听鄉老剖之



花種在荔波縣男子
耕作女採棉織紡穿
花裙僅可遮膝親死
歌唱無棺槨用木板
不哭泣子女守坟三
日而返



雙人在普安
州各營司男
女皆披毡未
垢不沐浴性
淳而信佛凡
裸羅神家托
托言語不相
語帝誦梵咒



白仲家在荔波縣男子
 頭戴狐尾服色白料種
 為業女子身秀多美穿
 勾雲細褶裙紅絳鞋每
 歲孟揮平坦之所以不
 挖空名曰巴槽置於地
 男女各執棍打之其聲
 似鼓名打樂又曰同要
 男女抱腰相戲父女在
 旁觀走不禁如漢人能
 通苗語者亦可與焉未
 嫁之女多語漢人未往
 呼之曰外郎嫁後送苗
 布綵疋名曰斷即禮以
 絕



黑苗在都勻八寨丹江鎮
 遠清江黎平古州寺處最
 多男子跣足陟崗如猿性
 悍好鬪頭揮白翎出入携
 鏢藥弩環刀擁正十三年
 勦撫禁革寒無重衣夜無
 臥具食糲福佐以蔬泉無
 題筋用手掬之孟春擇地
 為笙場不拘老幼穿錦背
 心花褲以竹為笙長數尺
 能吹者為歌師短笙者隨
 之赤足頓地跳舞為歡孟
 春屠牛祭鬼賽豐年女子
 死後揮竹竿繫色線
 立於坎前



土花抱在威
寧州男子編
草為衣專與
猓羅傭工用
熱油燙足
山似猿



東苗在貴苑修
 文廣順寺慶婦
 人花衣無袖細
 相短裙換帶荷
 合男子束頂髮
 花背心名曰格
 勝仲秋含案延
 鬼師祀鬼屠牛
 饌循序呼鬼之
 名而祭歲首



花苗在大定安順貴
陽等府無姓氏性慙
最法俗陋力勤衣用
敗布樹條織背心名
曰格榜女穿青布花
裙孟春擇地為月場
未婚男子吹笙女子
搖鈴歌舞日暮則偕
所私多用媒妁重聘



短裙苗在都勻八
寨男子短衣大褲
婦人衣無衿前不
獲腹後不遮腰不
穿褲細摺裙長五
寸許聊以蔽羞採
蜜草營生性好酒
醉則卧于山凹隆
冬入溪洗浴云可
助暖



八番苗在定著
 州衣與漢同女
 勞男逸日出而
 耕夜入而織用
 木作臼名曰椎
 塘臨食取稻舂
 之宴會擊長腰
 鼓為歡十月胎
 為大節至不擇
 期漏夜出棺謂
 不忍死者云



西溪苗在天
柱縣女穿花
裙青布衣未
嫁男子携笙
女子携簋相
聚散者約飲
于野歌舞苟
合隨而奔之
生子後方過
聘：礼以牛



羅漢苗在八寨
丹江有之男子
頭戴狐尾披髮
于後最敬彌勒
佛每逢三月三
日男婦老幼各
携食物供佛歌
舞三日不食煙
火亦寒
食意也



谷蘭苗定番
多有性剽悍
出入帶鐐
諸苗皆畏以
耕作為事
織紡最精
市人爭購之
俗言作汗衣
褲須得谷蘭
布
婚烟多用
媒妁



補籠仲家在廣順定番
二州以十月朔為大節
擊銅鼓為歡喪則屠牛
召戚以牛角勸酒孝子
不食肉惟啖魚蝦祭必
用魚塋以傘罩坟期年
後焚之今禁



爺頭苗在古州一帶性喜
 開耕不用牛仰人力以十
 一月朔為大節婦人編髮
 為髻銀絲扇樣冠髻長簪
 耳墜雙環項圈數圍衣短
 鑲錦邊裙綢姑之女定為
 舅媳必娶聘金倘男氏無
 子弟此女必獻于男氏主
 嫁收聘謂之外甥錢否則
 終身不能嫁也



剪頭花
梳在貴
定施東
寺處又
名剪毛
抱梳男
女畜髮
寸長許
剪之勤
耕力作
死則精
薪焚之



披袍抱挽在
平遠州男子
穿青衣女子
短裙衣長尺
餘外披一袍
由頭至背鑿
竅為領裙用
各色羊毛織
成勤耕力作
鑄犁生涯



女官即媒擇
 正妻稱之曰
 耐德編髮為
 髻青布蒙首
 多戴銀絲花
 貼大耳環拖
 長裙三十六
 幅非耐德所
 生不得繼立
 土官如子幼
 耐德代為土
 務



里民子在大定縣西貴陽安順
苛處男子貿易營生婦人穿細
耳草鞋耕餘紡織羊毛布為衣
愛養牲畜與漢人同



矜家苗在荔波縣
 十月晦日祭鬼為
 大節男女均用藍
 布花帕蒙首未婚
 帕稍長較仲冬男
 女相聚歌舞情投
 約而奔之乃用媒
 妁致聘生子方歸
 夫家名曰回親
 未生子終不成
 家



白苗在龍里貴定地方
 服色白男子束項髮既
 足婦人盤髮長簪花裙
 祀祖以大牯牛擇角端
 正肥壯者於野相鬪勝
 則為吉卜期屠祭者
 服白衣青套細褶長裙
 祭畢高歌飲酒為歡



天苗在平越
 隸州屬多姪姓
 情性柔順勤儉
 貧不為盜近多
 讀書應試婦人
 善織染仲冬朔
 為大節男子木
 葉為衣女子造
 竹樓野處未婚
 男吹笙誘之苟
 合



九名九姓苗
在獨山州性
狡悍多緦控
姓多婚喪屠
牛聚飲醉
則動輒相鬪
受傷者納牛
講和婦女種
山糧為倉裕
與紫薑苗同



洪州苗在
黎平境內
男子與漢
人無異耕
作為業婦
人善織棉
葛二布其
葛布頗精
故有洪州
葛布之名



黑樓苗在清江八寨之間
 諸寨于高坦之所公建一
 樓名曰聚堂高數層用一
 木挖空懸置頂層名曰長
 鼓凡不平事即登樓擊鼓
 鼓各寨齊帶長鏢利刀濟
 集樓下聽寨長判之有事
 之家備牛酒若無故擅動
 長鼓者罰牛一隻存為公
 用



九股苗在興隆衛凱里司與
 黑苗同類此種因武侯南征
 戮之殆盡僅存九人遂為股
 散處蔓延地廣族繁性最悍
 頭戴鐵盔前有護面後無遮
 肩身披鐵甲至膝用鐵片纏
 腿建者左手執牌右手執鏢
 口卸利刃行走如飛攜帶藥
 弩名曰偏架三人共張矢無
 不貫雍正十年剿撫後蕪施
 搜徹兵器建城設汛



林氏有王文黎金等姓
 散處各州縣冬則掘地
 為爐居火環卧不用被
 蓆祀鬼用草龍捧五色
 旗往郊外祭之遇節歌
 舞為歡在都勻清平者
 衣與漢同親死有斬衰
 而無衰經長子居喪七
 不沐浴不踰戶若長
 子貧不能守以長孫或
 次子代之尊敬師長教
 訓綦子弟多有讀書人
 乎



六額子在大定威寧有
 黑白二種男結夾頂髻
 婦衣長無裙墓用棺墓
 一年後卜吉延親族至
 致以牲酒致祭發塚開
 棺取骨刷洗至白為度
 布裹復埋一二年仍洗
 之至七次止若遇家口
 有病謂祖骨不潔淨即
 取而洗所謂洗骨苗是
 也近經嚴禁惡習漸滅

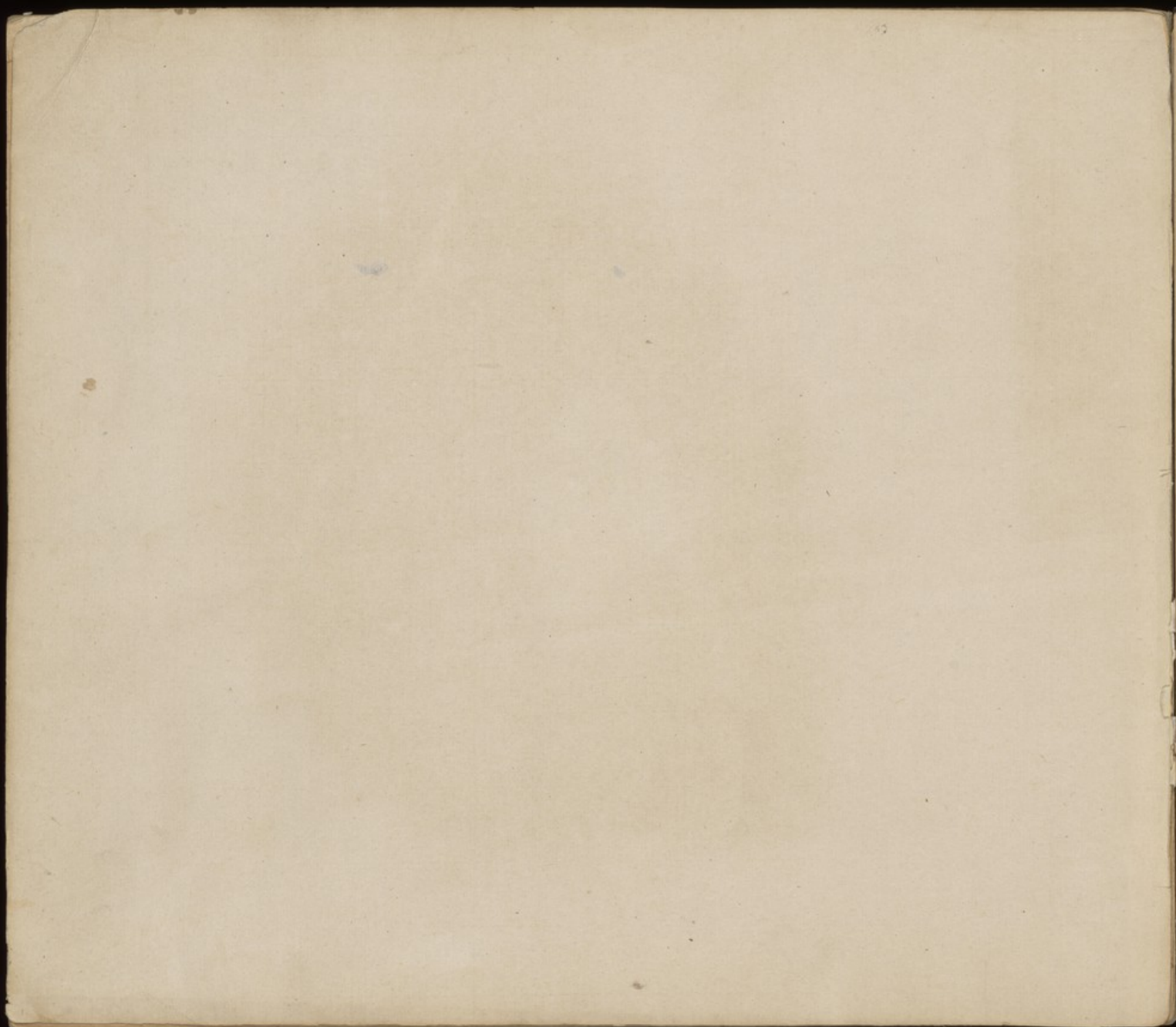


打牙龍抱在平遠點
西苛處女將嫁先折
去門牙二齒謂之忍
富夫家分前髮披後
取齊肩意又名龍擦
其種有五各分党類
不通婚姻



水坑能在施東
餘慶之間善捕
魚隆冬能入深
淵故名水坑能
男子穿青木婦
人細指長裙守
法畏官婚姻喪
祭循如苗俗







丹家
蠻在
思南
之沿
河司
喜漁
獵以
爲美
食俗
與蠻
人同



土人各處有
之婚姻與漢
同貿易勤耕
田歌唱和清
音可听戲首
扮鑼擊鼓演
唱神歌所至
之家皆酒食
之在印水者
最好聞今亦
馴良



白獐獾亦在大
 定府屬與黑獾
 獾同員茶葉生
 理茹毛飲血無
 論鼠雀蛇蜈蚣
 動之物攫而燔
 之飲食物盤盂
 三足釜攢食如
 羣人死以牛馬
 皮裹而焚居等
 定者名阿和亦
 同此類



蠻人在新添
丹江二處男
子披草裝婦
人青花邊裙
喪葬牛歌
舞性獷悍好
漁獵以十月
晦日為大節
祭賽



樓居黑苗在八寨丹江
 男子勤耕性剛婦人羊
 角為警好居樓死者殮
 而停之至二十年為期
 合寨擇吉日共百十棺
 同葬公建祠祠名曰鬼
 堂凡什物不敢犯犯者
 為不祥喜賽鬼受養牲
 富人居樓上畜養樓下



卡尤神家在貴陽
 安順哥府男子與
 漢人同女以藍布
 花帕蒙首短衣小
 袖嚴寒盛暑衣無
 增減細摺長裙六
 月六日為大節孟
 春聚未婚男女於
 野跳月歌舞意合
 情鍾互相拋毬即
 剪衣換帶約而私
 之須抱子後方歸
 夫家近俗少變婚
 姻多用媒妁聘禮
 論姿色定牛之寡



黑生苗在清江
境內性情凶惡
訪之富戶所居
則勾連惡黨夜
執火把持長鏢
利刃劫之雍正
十三年征服後
今皆守法



群橫苗在都夕黎
平石汗苛府楊龍
張石歐苛姓男子
計口而耕女子度
身而織暇則扶戈
以漁獵為事婚喪
帝大



洞苗在添柱錦
屏地方擇平坦
之所而居種棉
花為務男服食
類多與漢傭工
婦人頭戴藍布
巾花邊裙能織
洞錦洞帕最精
通漢語所約束
楚省亦多有之





清江黑苗男用紅布女用青
 布束髮似角狀揮扇花戴項
 圈大耳環穿寬褲男女俱洗
 足廣種樹木與漢人通商往
 來和曰同年喜穿戲班錦袍
 未婚男子曰羅漢女子曰老
 倍遇春日晴和携酒高崗男
 女唱和歡者飲牛酒暮則隨
 之男女苟合生子後方成家
 室耕種為業

100





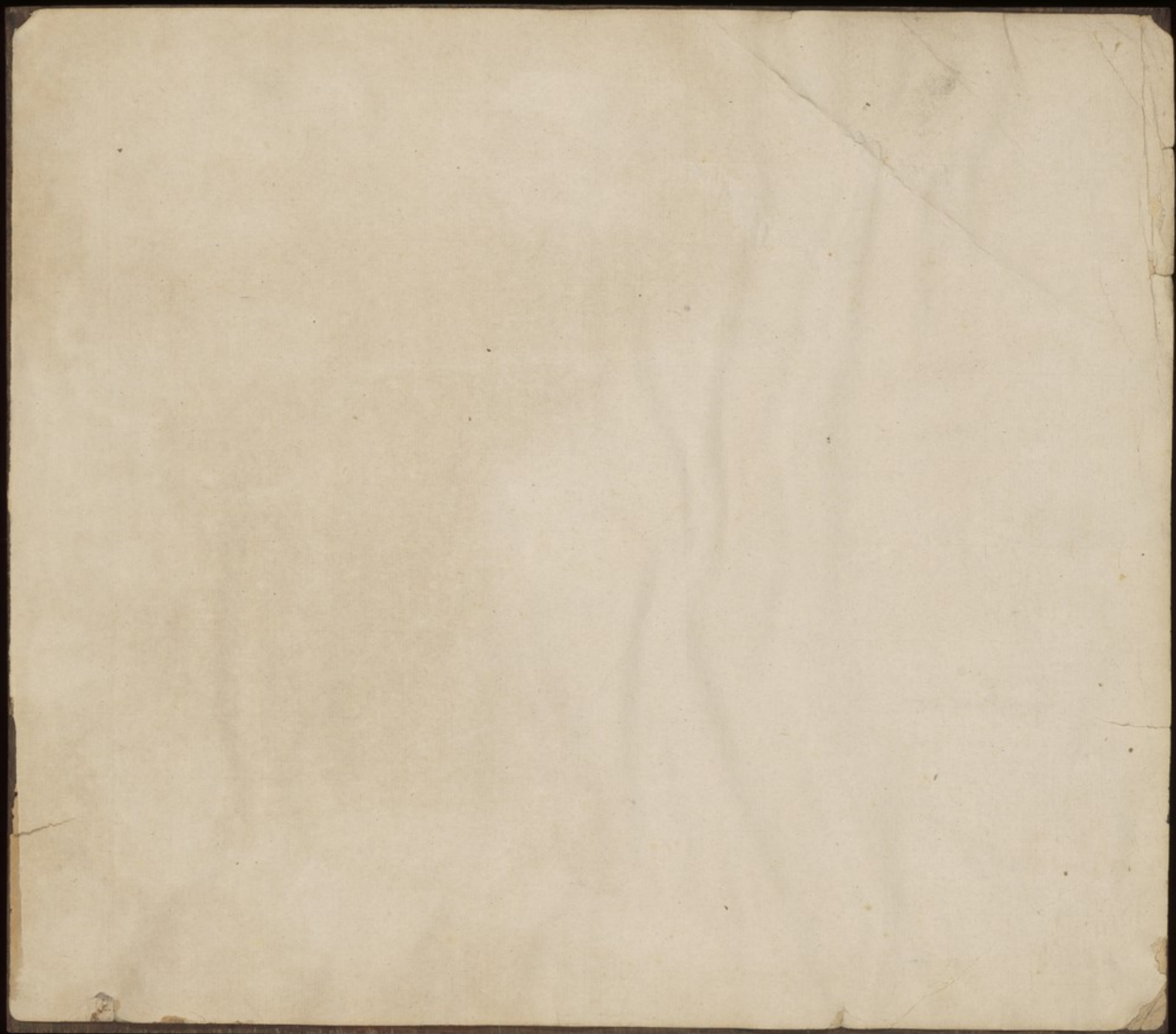


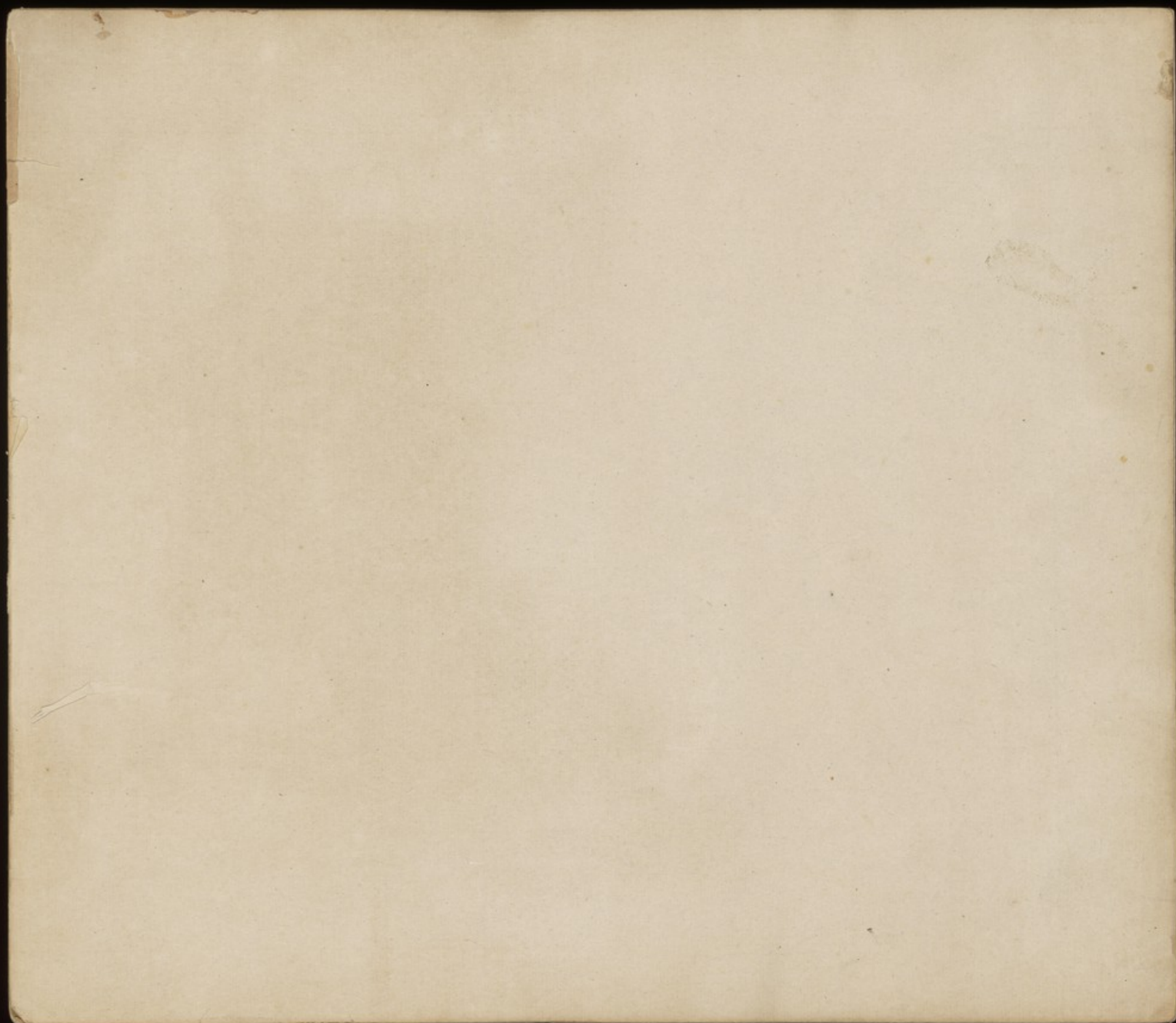


平伐苗在
貴定新添
菅男子披
草衣着短
裙女子穿
桐裙長簪
綰髻婚姻
榮享屠狗









曾竹龍家在安順
 府服色白頭戴細
 布方巾髮紫一尾
 名曰髮尾長尺餘
 垂後用猪油抹髮
 最臭如親友喜慶
 負酒亭羊為賀携
 帶新衣數套自誇
 其富人死發而焚
 之葬其枯骨七月
 七日祭掃祖塋



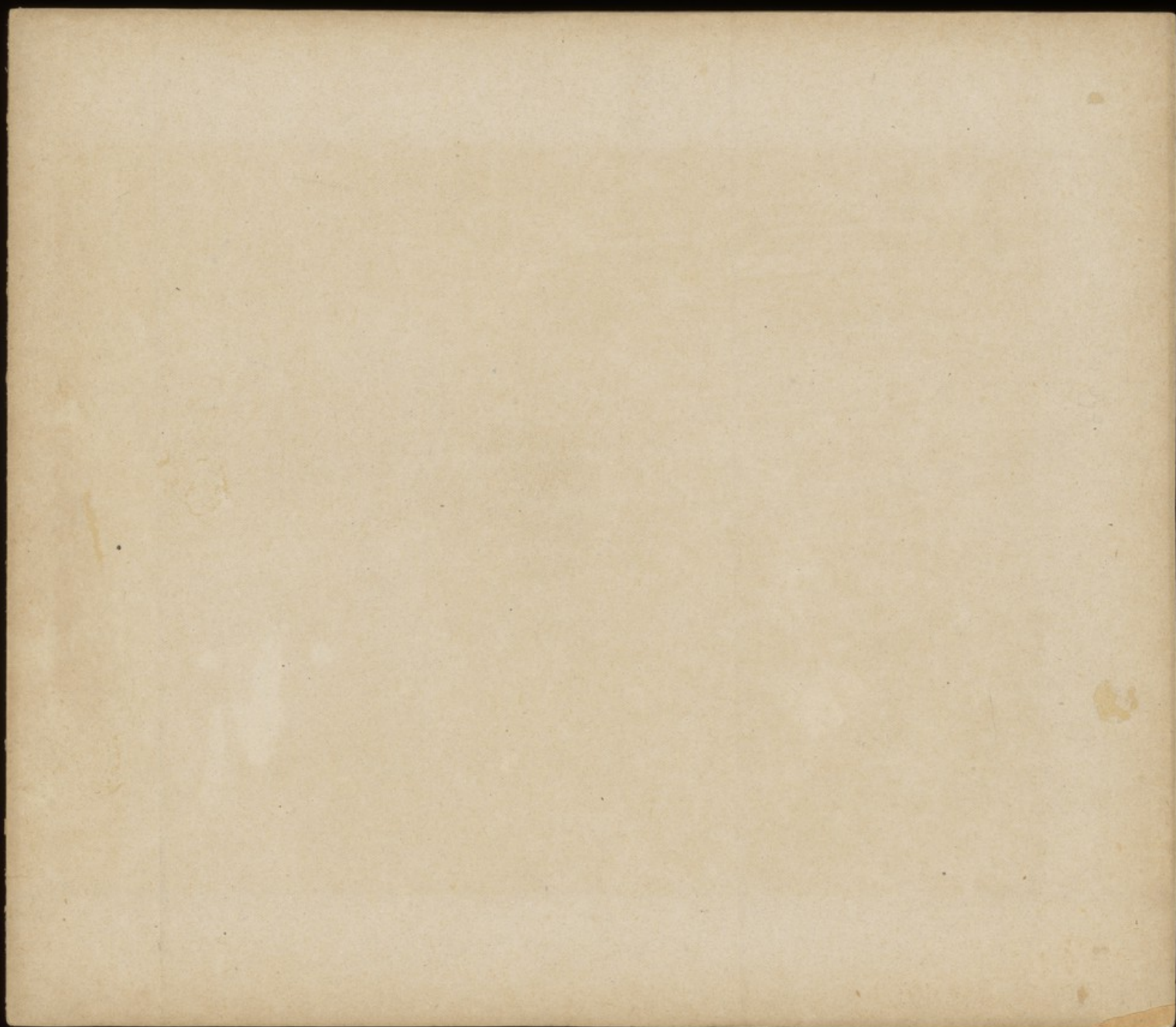
平伐苗在
貴定新添
官男子披
草衣着短
裙女子穿
桐裙長簪
綰髻婚姻
榮享屠狗



Tu Chi Lao lived at the district of
Wei King. As their fashion they put
straw clothes. Almost they were worked
for Kao Lo Miao. They stick their
feet with lot oil. They traveled in
the mountain as quickly as the monkey.

Black Miao lived at Tu Yin, Pa
Chai, Tang Chiang, Chen Ching, Chung
Chiang, Li Ping and Ku Chow etc.
Almost they are bare feet and they
can amount mountains as quickly
as the monkey. They seemed to glad
find to quarrel. They put the white
feathers on their hair for the ornate. At
the year 13th. of the emperor, Yung Cheng,
they were won and obey the central
power of China. They have no other
clothes and no beds. The first of
spring is the great holiday; on this day
all the people put the silk shirt
and meet at a certain place taking
dance and sing for the amusement.
Use the ox for the sacrifice.





楊保苗在蓮
義龍泉二縣
皆用媒妁莖
祭有挽思哀
悼之情但性
狡獪善用藥
弩凡差役拘
訊抗拒不出
听鄉老剖之



花種在荔波縣男子
耕作女採棉織紡穿
花裙僅可遮膝親死
歌唱無棺槨用木板
不哭泣子守坟三
日而返



雙人在普安
州各營司男
女皆披毡未
垢不沐浴性
淳而信佛凡
裸羅神家托
托言語不相
語帝誦梵咒



白仲家在荔波縣男子
 頭戴狐尾服色白料種
 為業女子身秀多美穿
 勾雲細褶裙紅綉鞋每
 歲孟揮平坦之所以不
 挖堂名曰巴槽置於地
 男女各執棍打之其聲
 似鼓名打樂又曰同要
 男女抱腰相戲父女在
 旁觀走不禁如漢人能
 通苗語者亦可與焉未
 嫁之女多語漢人未往
 呼之曰外郎嫁後送苗
 布綉疋名曰斷即禮以
 絕



黑苗在都勻八寨丹江驛
 遠清江黎平古州寺處最
 多男子跣足陝齒如猿性
 悍好鬪頭揮白翎出入携
 鏢藥弩環刀擁正十三年
 勦撫禁革寒無重衣夜無
 臥具食糲福佐以蔬泉無
 題筋用手掬之孟春擇地
 為笙場不拘老幼穿錦背
 心花褲以竹為笙長數尺
 能吹者為歌師短笙者隨
 之赤足頓地跳舞為歡孟
 春屠牛祭鬼賽豐年女子
 死後揮竹竿繫色線
 立於坎前



土花抱在威
寧州男子編
草為衣專與
猓羅傭工用
熱油燙足
山似猿



東苗在貴苑修
 文廣順寺慶婦
 人花衣無袖細
 相短裙換帶荷
 合男子束頂髮
 花背心名曰格
 勝仲秋含案延
 鬼師祀鬼屠牛
 饌循序呼鬼之
 名而祭歲首



花苗在大定安順貴
陽等府無姓氏性慙
最法俗陋力勤衣用
敗布樹條織背心名
曰格榜女穿青布花
裙孟春擇地為月場
未婚男子吹笙女子
搖鈴歌舞日暮則偕
所私多用媒妁重聘



短裙苗在都勻八
 寨男子短衣大褲
 婦人衣無衿前不
 獲腹後不遮腰不
 穿褲細摺裙長五
 寸許聊以蔽羞採
 蜜草營生性好酒
 醉則卧于山凹隆
 冬入溪洗浴云可
 助暖



八番苗在定省
 州衣與漢同女
 勞男逸日出而
 耕夜入而織用
 木作臼名曰椎
 塘臨食取稻舂
 之宴會擊長腰
 鼓為歡十月胎
 為大節至不擇
 期漏夜出棺謂
 不忍死者云



Chun Jen lived at Fu An Chow.
They put the woolen clothes. They
are never wash their bodies so they
are very dirty and they believe that
very devout and always to repeat
the words of Heng Buddha.

Pafan Miao lived at Tinfan Chow. The forms of their clothes are like the old fashion of China. The temper of the people like to idle and do nothing, but the women are very diligent on their works. At the daytime they are working in the ^{fields} and at night they are, in the home to spin. They grind the grain with a wooden vessel.

西溪苗在天
柱縣女穿花
裙青布衣未
嫁男子携笙
女子携簋相
聚散者約飲
于野歌舞苟
合隨而奔之
生子後方過
聘：礼以牛



羅漢苗在八寨
 丹江有之男子
 頭戴狐尾披髮
 于後最敬彌勒
 佛每逢三月三
 日男婦老幼各
 携食物供佛歌
 舞三日不食煙
 火亦寒
 食意也



district
Hsihsi Miao lived at the district
of Tu. The women put the flower
dresses and black clothes; the men
are bare feet. The youth invited the
maiden take the picnic at that
time. He play the music and dance and
sing together. If they are loving each
other they may stay together but will
not marriage until they have the fourth
son.

Li Han Miao lived at Pa Chia Tan
Chien. The men put the tails of foxes.
Worship the Mill River, and at 3rd.
March All the people, old and young;
male and female, bring the provi-
sions to the field and dance and
sing there three days.

谷蘭苗定番
多有性剽悍
出入帶鐐弩
諸苗皆畏以
耕作為事女
織紡最精入
市人爭購之
俗言作汗衣
褲須得谷蘭
布婚姻多用
媒妁



補籠仲家在廣順定番
二州以十月朔為大節
擊銅鼓為歡喪則屠牛
召戚以牛角勸酒孝子
不食肉惟啖魚蝦祭必
用魚塋以傘罩坟期年
後焚之今禁



Ku Yin Miao almost lived at
Ting Hang. They are very brave so all
the other Miao are afraid them. They
are farmers; and the women is good in spring.
The cloth used in the summer shirt and
trousers almost is the goods of them.

Tungtungchia Miao lived at
Kuangshun and Ting Fang districts.
They take 15th. October celebrated
festival day. Strike the brass
drum and whistle for the amusement.
When there was the affair of funeral called
all the relations to present. With the
ox horn for the wine glass. The son
forbidding to eat meat but fish.

爺頭苗在古州一帶性喜
 開耕不用牛仰人力以十
 一月朔為大節婦人編髮
 為髻銀絲扇樣冠髻長簪
 耳墜雙環項圈數圍衣短
 鑲錦邊皆綢姑之女定為
 舅媳必娶聘金倘男氏無
 子弟此女必獻于男氏主
 嫁收聘謂之外甥錢否則
 終身不能嫁也



剪頭花
梳在貴
定施東
寺處又
名剪毛
抱花男
女畜髮
寸長許
剪之勤
耕力作
死則精
薪焚之



Yieh To Miao lived at the place
of Ku Chow. They glad contest on
plow. They need not ox to plow. On
fifteenth of November the Great
Meeting is celebrated. At this day
the women put all the ornaments on
their heads and earrings on ears; silken
clothes on bodies. The maiden must be
married to her cousin; and if her
uncle or her mother's brother has no
descendant the maiden must be go
to her uncle's house and obey his will
to marriage.

Chian Ten Shih Lao (The miao of
slave hair) lived at Kuei Ting and Shih
Ting, etc. When their hairs are too
long they sheared them. Their business
is diligent to form. They buried the
corpses when one was died.

披袍抱挽在
平遠州男子
穿青衣女子
短裙衣長尺
餘外披一袍
由頭至背鑿
竅為領裙用
各色羊毛織
成勤耕力作
鑄犁生涯



女官即媒擇
 正妻稱之曰
 耐德編髮為
 髻青布蒙首
 多戴銀絲花
 貼大耳環拖
 長裙三十六
 幅非耐德所
 生不得繼立
 土官如子幼
 耐德代為土
 務



Pi' Pao Shih Lao lived at the
district of Tsin Yüan. The Men put
the black clothes, and the women dress
the short coat. One piece of cloth
from her head down to her back.

Diligent in the farm and made the
iron plows for their business.

The officess, the wife of Kuo Le, was called Nai Te. She covered her head with black cloth, and every kind of ornaments fixed in her hair, and the earrings on her ears. Put the long dress. The descendants if not born by Nai Te they have no power to accessed the officer position.

里民子在大定縣西貴陽安順
苛處男子貿易營生婦人穿細
耳草鞋耕餘紡織羊毛布為衣
愛養牲畜與漢人同



矜家苗在荔波縣
十月晦日祭鬼為
大節男女均用藍
布花帕蒙首未婚
帕稍長較仲冬男
女相聚歌舞情投
約而奔之乃用媒
妁致聘生子方歸
夫家名曰回親
未生子終不成
家



Limingtzé Miao lived at Toting Chiar
Idai, Kuyang, Anshun and etc. Men
are almost taking the business of
the merchant. The women are
taking plowing and spinning. They
glad keep animals as Chinese.

Lin Chia Miao lived at the district
of Li Pi. On the first of October
is the Great festival to offer the
sacrifice to the death. On this
day the people put the blue
cloth on their heads. Men and
women danced together. When
the young man and lady are loving
each other they should stay together
at the lady's home until there is
a baby born then the lady may go
to her husband's home. If not there
will none ceremony of wedding.

白苗在龍里貴定地方
服色白男子束項髮既
足婦人盤髮長簪花裙
祀祖以大牯牛擇角端
正肥壯者於野相鬪勝
則為吉卜期屠祭祭者
服白衣青套細褶長裙
祭畢高歌飲酒為歡



天苗在平越
 隸州屬多姪姓
 情性柔順勤儉
 貧不為盜近多
 讀書應試婦人
 善織染仲冬朔
 為大節男子木
 葉為衣女子造
 竹樓野處未婚
 男吹笙誘之苟
 合



Hua Miao lived at Tating, An
Shun and Kuiping etc. They have no
surname. Plowing is their business.
The women put the black clothes.

At the beginning of Spring the
youth play the music and the maidens
ring the bell go to the farm to
court each other. at the evening
they will stay together but will
not marriage at once.

Cheng Chu Lung Chia lived at
the district of An Shun. Their
clothes are white and the square
hats on their heads, and cut
the hair as a tuft so long as
a foot and oil the hair with pork
oil which smell is very badly.
When the relation has the Happy
affair they will take the wine
and a sheep to go to part
the happy, and bring some
new clothes to represent their
property. They fired the
corpse and bury the bones.
At the day of 7th July they
offer the sacrifice to the
ancester.

Yang Pao Miao lived at
the districts of Chungyi and Lung
Chien. As their habit there has
the midman in marriage and in
funeral they keep the polit of sorry;
but they are very rudely and
obstinately. When they are accused
they are always disobey the will
of officer.

Tung Miao lived at Hsin Wen and
Kang Shun etc. The woman put the
flower clothes and short dresses;
the men put the breast coat, called
Kai Pang. Kill the ox to sacrifice
the God.

Chi Chung lived at the district
of Li Pei. Their living is in farm,
and the women were diligently to
gather the cotton and spinning. The
women's clothes almost to the knee
with embroidered side. When their
parents died they are not sorry, on
the other hand they sang a song.
The descendants stayed near the
tomb three days from the day of
bury the corpse.

九名九姓苗
在獨山州性
狡悍多緦控
姓多婚喪屠
牛聚飲醉
則動輒相鬪
受傷者納牛
講和婦女種
山糧為倉裕
與紫薑苗同



洪州苗在
黎平境內
男子與漢
人無異耕
作為業婦
人善織棉
葛二布其
葛布頗精
故有洪州
葛布之名



黑樓苗在清江八寨之間
 諸寨于高坦之所公建一
 樓名曰聚堂高數層用一
 木挖空懸置頂層名曰長
 鼓凡不平事即登樓擊鼓
 鼓各寨齊帶長鏢利刀濟
 集樓下聽寨長判之有事
 之家備牛酒若無故擅動
 長鼓者罰牛一隻存為公
 用



九股苗在興隆衛凱里司與
 黑苗同類此種因武侯南征
 戮之殆盡僅存九人遂為股
 散處蔓延地廣族繁性最悍
 頭戴鐵盔前有護面後無遮
 肩身披鐵甲至膝用鉄片纏
 腿建者左手執牌右手執鏢
 口卸利刃行走如飛攜帶藥
 弩名曰偏架三人共張矢無
 不貫雍正十年剿撫後蕪施
 搜徹兵器建城設汛



Hung Chow Miao lived at the district
of Li Ping. They are like Chinese.

Men are farmers; and women can spin.
Their spinning of *He Pu* is very good
therefor everywhere known Hung Chow
He Pu.

Chiu Ming Chiu Hsing Miao (meaning nine
surname and nine givenname) lived at
the district of Tu Shan. They are very
savage, like gamblers, drinking and like
quarrel; when the hurt man feared he
must claim peace with the winner.
The women living on the planting.

Hei Lo Miao (meaning Black house Miao)
lived at Ching Chiang Eight Tribes.
Every tribe built a house at the
high place; on the tower hang a
drum. The house was called Chi Tang
Kao Lo; the drum was called Chang
Ku. When the people who has the peril
may be alarmed by the drum to the whole
country; but the man, who has no reason
to strike the drum, was fined an ox to
the public house.

The Miao of nine tribes lived at Hsienlungwukailis, and they belong to the Black Miao. When the Great general of Han dynasty, Chu K'i Liang, invaded the country of Miao they all died but nine men were saved; so, after they became nine tribes these men are very brave. They have iron cover on their head, iron armor on their body. At the period of the Emperor Yung Cheng, they were won and obey the central power.

林氏有王文黎金等姓
 散處各州縣冬則掘地
 為爐居火環卧不用被
 蓆祀鬼用草龍捧五色
 旗往郊外祭之遇節歌
 舞為歡在都勻清平者
 衣與漢同親死有斬衰
 而無衰經長子居喪七
 不沐浴不踰戶若長
 子貧不能守以長孫或
 次子代之尊敬師長教
 訓綦子弟多有讀書人
 乎



六額子在大定威寧有
 黑白二種男結夾頂髻
 婦衣長無裙墓用棺墓
 一年後卜吉延親族至
 致以牲酒致祭發塚開
 棺取骨刷洗至白為度
 布裹復埋一二年仍洗
 之至七次止若遇家口
 有病謂祖骨不潔淨即
 取而洗所謂洗骨苗是
 也近經嚴禁惡習漸滅



Lio Ke Tze, who lived at Ta
Ting and Hui Min, have two tribes.
Men dress short: women dress long.
According their habit put the
corpse of man in a wooden box;
after one year dig out again from
the tomb and wash the bones of
the corpse as white as they can; and
then put them again into the tomb,
so doing have seven times for they
say if they bones are white there
will be no sickness in the family.

Paifa Miao lived at Shui
Ting and Hsin Tien. Their clothes
are made with straw and the
short trousers. The women
put the small apron. Kill
the dogs for the feast when
they have marriage or funeral
affair.

Mr. Lao (a kind of Miao) lived in the
caves. They need not beds in their chambers.
They pray their death with a kind of
grass making a flag of five colors.
When the father died the son must
stay at home forty-nine days, in this
certain time he do nothing and never
go out even washing body forbidden
in those days; but they are wiser
in the education teaching their
children to study.

打牙龍抱在平遠點
西苛處女將嫁先折
去門牙二齒謂之恐
害夫家分前髮披後
取齊肩意又名龍擦
其種有五各分党類
不通婚姻

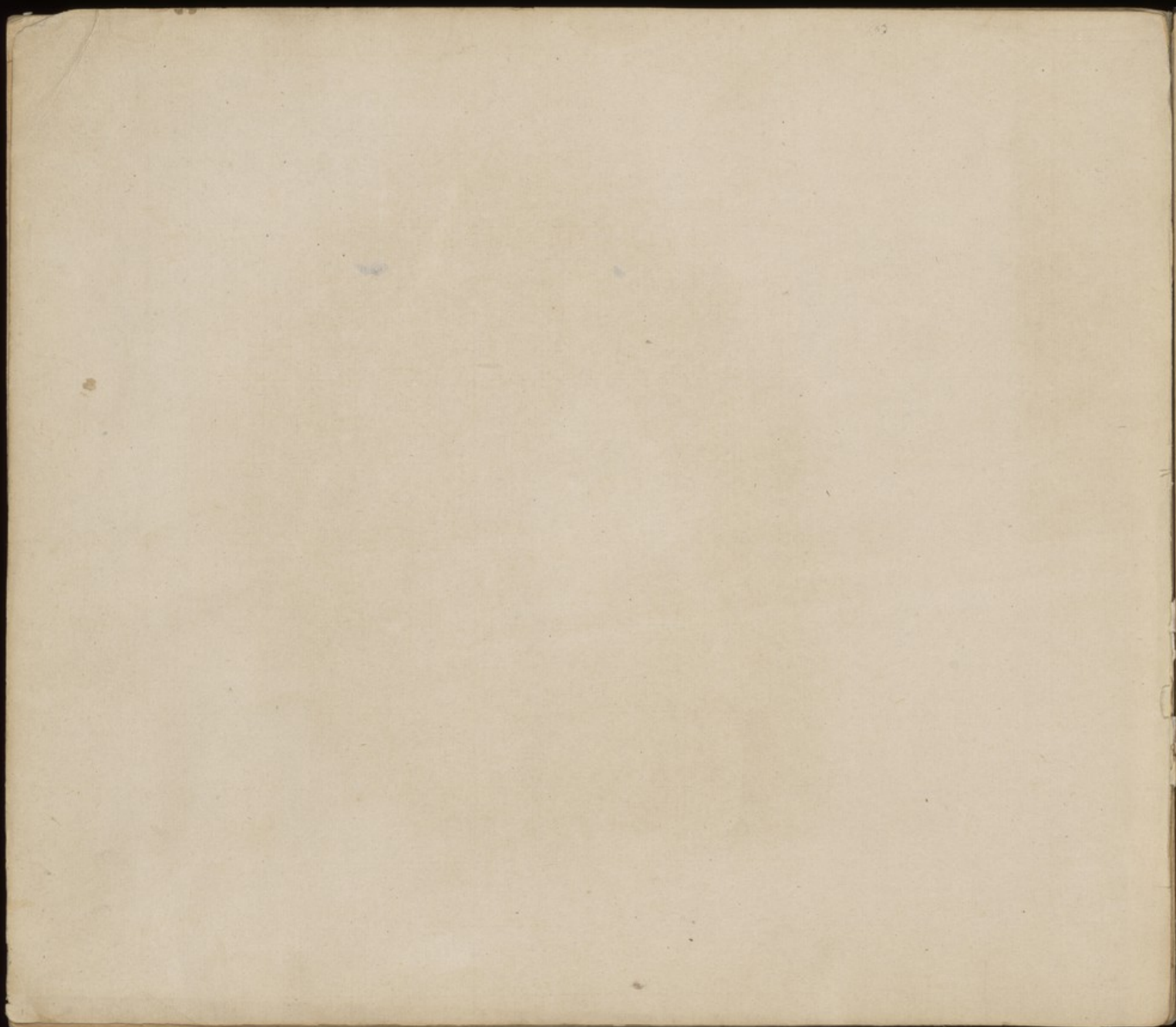


水乾乾在施東
 餘慶之間善捕
 魚隆冬能入深
 淵故名水乾乾
 男子穿青木婦
 人細摺長裙守
 法畏官督姻喪
 祭循如苗俗



Ta Yia Chi Lao lived at Ping
Yuan, Ching Hsi and etc. When the
young lady will be marriage; the
first she must cut away two teeth;
they say that will exempt many
harms of her husband; the second
put her hair fall down and dress her
eyelashes. They have five factions.
There are none the ceremony of wedding
between each other.

Shui Chi Lao (meaning good diver), who are living between Shih Ping and Yü Ching, could catch fish very ^{skillfully} craftly. In the mid winter they dare dive into the deep pond therefore they were called Shui Chi Lao. Men put black clothes: women dress long gown. Their ceremony of wedding or funeral is like the habit of Miao.





丹家
蠻在
思南
之沿
河司
喜漁
獵以
爲美
食俗
與蠻
人同



土人各處有
之婚姻與漢
同貿易勤耕
田歌唱和清
音可听巖首
扮鑼擊鼓演
唱神歌所至
之家皆酒食
之在印水者
最好聞今亦
馴良



Jan Chia Miao lived at the
bank of Sih Nan river. Their
temper is like hunting. They
wish catch fish for their food.
The customs of this country is
like other Miao

The Jen (meaning savage) lived
at everywhere in south China. The
Custom of Wedding is like Chinese.
They take merchants and farmers
for their living. At the beginning of
the year they play the amused sports
as to strike the drum and play
the sword.

白獐獾亦在大
 定府屬與黑獾
 獾同員茶葉生
 理茹毛飲血無
 論鼠雀蛇蜈蚣
 動之物攫而燔
 之飲食物盤盂
 三足釜攢食如
 羣人死以牛馬
 皮裹而焚居等
 定者名阿和亦
 同此類



蠻人在新添
丹江二處男
子披草裝婦
人青花邊裙
喪葬牛歌
舞性獷悍好
漁獵以十月
晦日為大節
祭賽



Man Jen lived at Shin Tien and
Tang Chiang. The clothes of this
country men are made with straw.
The women put the black aprons.
They are very brave and glad to
hunt. In the year first of October
they have the great holiday. At this
day they killed ox for the sacrifice.

Pai-kuole lived at the district
of Ta Tung. They are as the Black
Kuole to take their living in gathering
the tea. They do not know how to
eat but catch the birds, mice or
other animals and fire them with
the skin; and they do not know
whether is ripen or not but eat it.
If our birds they contain it with
the skin and fire it.

The other part of this tribe
who lived at Putung was called
Aho.

樓居黑苗在八寨丹江
 男子勤耕性剛婦人羊
 角為警好居樓死者殮
 而停之至二十年為期
 合寨擇吉日共百十棺
 同葬公建祠名曰鬼
 堂凡什物不敢犯犯者
 為不祥喜賽鬼受養牲
 畜人居樓上畜養樓下



卡尤神家在貴陽
 安順哥府男子與
 漢人同女以藍布
 花帕蒙首短衣小
 袖嚴寒盛暑衣無
 增減細摺長裙六
 月六日為大節孟
 春聚未婚男女於
 野跳月歌舞意合
 情鍾互相拋毬即
 剪衣換帶約而私
 之須抱子後方歸
 夫家近俗少變婚
 姻多用媒妁聘禮
 論姿色定牛之寡



Black Miao of living in tower
lived at Fa Chai and Tang Ching.
They are farmers and have the
temper of passion or impatient.
The women of this country are glad
to dress their hair as the horn of
sheep. Their house divided two
parts: at the upper part is the chamber,
the lower part is the stable for
the cow. They will not bury the
dead at once but keeps it in the
public house until there are a great
many as one hundred the ~~note~~ number
then they will bury them at one tomb.

Kai Yin Chung Chia (a kind of
Miao) lived at Kai Yang, An Shun
etc. district. The men of this
country are like Chinese, and the
women cover the blue flower cloth
over their heads and put the short
coat and a small apron. 6th of
June is the celebrated holiday.

On this day the young men and
women are met at the field and
take the sport of dance and song.
When they are loving each other they
throw a ball from hand to hand.

In the night they will be in one bed,
but not married until brought
out the fortnight. This habit is
improved recently so there have the
midman between them.

黑生苗在清江
境內性情凶惡
訪之富戶所居
則勾連惡黨夜
執火把持長鏢
利刃劫之雍正
十三年征服後
今皆守法



群橫苗在都夕黎
平石汗芳府楊龍
張石歐芳姓男子
計口而耕女子度
身而織暇則扶戈
以漁獵為事婚喪
帝大



Hai Sheng Miao lived at Ching
Chiang. They are very fierce. When
~~if~~ they discovered a rich man they
will plunder at once; but now
is changed by ^{the} rule of China,

Yang Huang Miao lived
at Vu jin, Li Pin, and Shih Chien
etc. Their surnames are almost
Yang, Lung, Chang, Shih and Mao.
They do their work as much as
can keep the whole family, and
the women spin as the same.
At leisure time they will hunt.
When one's parents died he should
be followed by a dog as the
country habit.

洞苗在添柱錦
屏地方擇平坦
之所而居種棉
花為務男服食
類多與漢傭工
婦人頭戴藍布
巾花邊裙能織
洞錦洞帕最精
通漢語所約束
楚省亦多有之





清江黑苗男用紅布女用青
 布束髮似角狀揮扇花戴項
 圈大耳環穿寬褲男女俱洗
 足廣種樹木與漢人通商往
 來和曰同年喜穿戲班錦袍
 未婚男子曰羅漢女子曰老
 倍遇春日晴和携酒高崗男
 女唱和歡者飲牛酒暮則隨
 之男女苟合生子後方成家
 室耕種為業

100



The black Miao of Ching
Ching was differ the male from
the female is that the first ties his
hair with red belt and the latter, with
black belt. They put the wide
trousers and dress many kinds of
ornaments on their heads. They are
all bare feet. They plant the
trees and take the commercial
the with Chinese. They also put
the flower clothes when they the
youth is not marriage is called La Han
and the maiden is called Loo Pe. When
the first day in spring they go out to
a high place to play. At the evening
they stay together but they will not have
the marriage until they born a son.

Pai-chun-chia lives at Li Pe district. The men put the tails of foxes on their heads and put the white clothes. All are farmers. The women are very pretty and beautiful, ^{they} put the fine red shoes. At the beginning of the year they have a meeting. In the meeting they dig a hollow hole on the ground and place there a wooden tub, all the people either men or women strike it for amusement. Youth and maiden may be ^{hold each other} ~~clap~~, each other even the Chinese who can speak their words may be presented and play with them.

Care Miao lived at Tien Chai and
Ching Ping. They are good farmer of
cotton. The women can spin. Their
silk cloth is very good. They can
speak Chinese and obey the commands
of central government.

